Hadhrat Abu-Bakrτ

By

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And

Who was Hadhrat Abu - Bakrτ

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SAYYIDINA ABU BAKRT

INTRODUCTION

"*If I had taken anyone besides Allaah as my friend I would have taken Abu-Bakr",* stated RasulullaahΠ. This concise and appropriate statement, bearing in mind the human behavioural tendency of like attracting like, confirms the deep rooted love the Master had for the first senior citizen of Makkah to accept Islaam. Indeed Sayyidina Abu-Bakr's τ entire pattern of life mirrored Rasulullaah's Π teachings to the minutest detail.

Hadhrat Abu-Bakrτ is one of the four loyal Companions of Rasulullaah Π who is called Siddiq-e-Akbar.

His original name was Abdul Ka'ab, which Rasulullaah Π altered to Abdullaah. He is named 'Siddiq" because when Rasulullaah Π declared that Allaah Ψ had made him His Rasul and he instantly came into Rasulullaah Π presence and proclaimed his belief in Muhammad's Π Risalaat and stated: *"O my master You are truthful. Allaah has surely made you His Rasul".* 'Siddiq' also means a friend. Hadhrat Abu-Bakrτ was born two years after Rasulullaah Π . Rasulullaah Π and Hadhrat Abu-Bakrτ are descendants of one common paternal grandfather. Hadhrat Abu-Bakr τ knew every Arab household and he also knew the family tree of everyone's forefathers. Hadhrat Abu-Bakrτ was a super authority in the knowledge of family names.

Hadhrat Abu-Bakr τ was a distinguished businessman. He initiated a business at the age of 18. He travelled abroad. He was seasoned and he learnt abundantly about various cities, the honourable and wicked people and their dwellings. He had humane sentiments and gave generously to the destitute and impoverished. He cared for the poor and needy and served people properly and thoughtfully. He has a extremely chaste character. He was very righteous and affluent.

The Makkan's utmost trust in him to the extent that no sooner anyone accumulated some money for himself he deposited it with Hadhrat Abu-Bakr τ , and whenever he required it he retrieved it. When he became Muslim he complimented Rasulullaah Π before every friend and acquaintance, stating: *"What magnificent things Rasulullaah Π is teaching the people, such as: 'Do not speak lies, do not do evil. Believe in One Allaah. Do not be cruel to anyone. Do not worship idols. Do not usurp the rightful person's proper rights unjustly. Do not steal anyone's property. Do not breach promises. Do not render promises to perform some work you can-not do."*

And he expounded tom people in such pleasant words that whoever listened to him reflectively would become a Muslim.

Through his endeavours many distinguished people of Makkah accepted Islaam. Hadhrat Talhaτ and Zubairτ became Muslims. Hadrat Sa'ad bin Waqqas, Sayyidina Abu-Bakrτ became Muslims. All these were respectable people of Makkah. Many others accepted Islaam too.

There were a handful of Muslims in Makkah, and the enemies regularly waited for an opportune occasion to assault Rasulullaah Π. It is narrated that Rasulullaah Π was once performing 'Tawwaf' of the Ka'aba. The enemies indicated to one another. *"This is the very Muhammad* Π *who expresses ill of our idols".*

After listening to this talk Rasulullaah Π said: *"Undoubtedly I do not consider the stone idols as being deserving of worship."* On hearing this the adversaries equipped themselves to assault Rasulullaah Π. When Siddiq-e-Akbar τ obtained this news he came dashing, and after shielding Rasulullaah Π he exclaimed: *"You villains! Do you not have any shame! You are equipped to assault a person merely because he says that Allaah is One and He has no partner!".* Then he slapped some of them and pushed others away. In outrage the enemies charged Hadhrat Abu-Bakrτ from all directions and battered him so viciously that his head bled. Fortunately, Hadhrat Abu-Bakrτ family members arrived and rescued him.

Hadhrat Ayeshaτ frequently used to describe: *"In trying to shield Allaah's Rasul my Father's skull was clubbed, fracruted severely, and hair fell off wherever the hand was placed."* But Hadhrat Abu-Bakr felt content that no harm was caused to Rasulullaah'sΠ blessed body. This phase was so arduous that numerous people left Makkah and emigrated to Abyssinia, leaving their homes behind.

Groups of influential and wealthy individuals used to thrash their slaves who had accepted Islaam, stating: *"Abandon Islaam and speak heinously of Muhammad* Π. When Abu-Bakr τ was informed about them, he purchased these slaves from the affluent masters at any rate they demanded. He then freed them, stating: *"Labour strenuously, eat and drink like ordinary people, do not be influenced under anybody's stress and harassment."*And in this manner he would save the lives of these defenceless people.

Rasulullaah Π even told Hadhrat Abu-Bakr τ to immigrate to Abyssinia. He proceeded, although feeling depressed, but he returned. The event concerning his proceeding and returning is very captivating.

Hadhrat Abu Bakrτ departed for Abyssinia. He had just reached the border of Abyssinia called Bakrul Ghamaad, when he met a chief whose name was Ibn ud Daghna. He knew Hadhrat Abu-Bakrτ very well and revered him too. When Ibn ud Daghna saw him, he exclaimed: *Abu Bakr! Where are you going?"*

Hadhrat Abu-Bakr τ answered: *"The opponents do not allow me to worship Allaah in Makkah. Allaah's domain is not tiny. I am proceeding somewhere where I will worship Allaah".*

Ibn ud Daghna came to Makkah and called all the high ranking people and proclaimed: *"You villains! You are expelling such a person from Makkah who attends to people tenderly, aids the destitute, is useful in troublesome times, and safeguards your money".*

The enemies asked: *"Who is that?"*

Ibn ud Daghna replied: *"Abu Bakr".*

All of the retorted: *"We are not disputing Abu Bakr in any manner. We only detest him on one point, that is, he recites the Qu'raan and weeps. And he recites in such a pleasing voice that when our women and children listen to it they begin to sob and become influenced.*

You tell us if our women and children become Muslims, and leave us behind and go over to the Muslims, then what will transpire?"

Explain to him to recite the Qu'raan softly and worship secretly- we don't have any ill-feelings towards those things."

Ibn ud Daghna said: *"I have retrieved him from Barkul Ghamaad. He departed from Makkah and was on his road elsewhere. I have brought him back under my custody. If any one were to be informed that the Makkans have expelled a person of the calibre of Abu Bakr he would spit on your faces. The idol-worshippers and the worshipper of One Allaah are both human beings, and humanity must be revered."*

A few days lapsed after Ibnud Daghna had expressed these words when Hadhrat Abu-Bakr'sτ ecstasy in worshipping Allaah and enthusiasm in reciting the Qu'raan compelled him, to recite the Qu'raan loudly. When he was overwhelmed he would sob.

The Makkans reported this to Ibn ud Daghna who questioned Hadhrat Abu-Bakrτ concerning it. Hadhrat Abu-Bakrτ responded simply: *"The authority of Allaah and his Rasul MuhammadΠ is adequate for me. Your custody can remain with you."*

Hadhrat Abu-Bakrτ was very knowledgeable and exhausted abundant time in prayer.

When the "hijrat" occurred most of the Muslims in Makkah migrated to Madinah with the permission of RasulullaahΠ. Hadhrat Uthmanτ and Hadhrat Umarτ also departed, but Hadhrat Aliτ and Hadhrat Abu-Bakrτ did not proceed. These two faithful men remained behind in Makkah awaiting the order.

RasulullaahΠ and Sayyidina Abu Bakr were companions in the "Hijrat".

Hadhrat Siddiq-e-Akbar was well known. Wherever they travelled the people identified him and inquired: *"Who is the gentleman with you?"*

Hadhrat Abu-Bakr τ would respond: *"This is my guide."*

People understood that it meant: "*one who showed the road",* while Hadhrat Abu-Bakrτ meant "*One who emancipated people from fallacy and exhibited the genuine path."* Both meanings could be deduced from just one sentence.

Although Hadhrat Abu-Bakrτ was two years younger than Rasulullaah Π some of his beards hairs were black, while others were white, but all of Rasulullaah's Π hair was black, that is why the people of Madinah did not identify RasulullaahΠ and mistook Siddiq for RasulullaahΠ. When Hadhrat Siddiq Abu-Bakrτ shaded Rasulullaah Π with his sheet in the extreme heat, the people of Madinah then perceived that the person on whom the sheet was cast was, in fact, Rasulullaah Π

NOW READ A VERY CAPTIVATING STORY

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.... Siddiq Akbar accompanied RasulullaahΠ from Makkah he went with whatever wealth there was in the .... When his father discovered that his son had .... from Makkah he approached his grand-daughter, Asma. .... distressed, he inquired: *"Has Abu-Bakr hauled all the .... items with him as well?"*

.... her 83 year old grand-father whose eyesight was ...., by expressing *"Oh Grandfather! My father has placed .... with money in the cupboard. Look!* The plan devised was .... those bags with flat stones and wrapped these with a .... her aged grandfathers hand and placed it on the cloth. .... feeling satisfied remarked: *" He has left abundant behind. .... necessity to be alarmed."* Then Abu Jahl came to Hadhrat .... and made defenceless Asma a target of his wrath. .... interrogated : *"Where has your father gone?"* Asma spoke .... "*..................................know. Do I move everywhere my father?"* Abu Jahl slapped Asma so hard on the face that her earring dislodged and fell at some distance. Hadhrat Abu-Bakr τ knew that the enemies would harass his children and cross examine them after beating them up. But everything was endurable for the life of Rasulullaah Π

THE ENEMIES BECOME ANXIOUS

When the Muslims commenced departing from Makkah for Madinah the enemies became forceful after joining up resources, with the people of Madinah then they will terminate their trade whenever they desired because all business caravans had to pass through Madinah. Goods worth huge amounts of money would be laden on caravans.

They had this fear also that this was just the preliminary status. If the Muslims became deep rooted then it would transpire that the entire activity of worshipping idols would become obsolete.

Thus in the second year of Hijrat the enemies of Islaam formulated a strategy to equip a huge army and pulverise the Muslims of Madinah. The army of 1000 mounted soldiers had sufficient equipment and supplies and piles of arms. This information reached Madinah. Muslims were a handful and feeble. They were homeless but had firm faith in Allaah. They did not relinquish hope in Allaah. Three hundred and thirteen Muslims assembled together. The Muslims believed that if they were killed they would become "shaheed" (martyrs). They would proceed directly to "Jannat". A death of honour is better than a life of humiliation. Death must come some day; either by fighting, by taking ill, or by dropping off a camel or horse – death is inevitable. The enemies were haughty of their larger numbers whilst the Muslims depended on Allaahs aid. The Muslims stated: "*We are endangering our lives for defending Allaah's Deen. We despise nobody, we do not desire to seize anyone's property. If we drive out the enemies we will become renowned and feel pleased that Allaah's enemies have been killed."* The "Sahabah" pitched a small tent at the side of the battlefield in which RasulullaahΠ tarried

Hadhrat Abu Bakr τ guarded it with a naked sword.

In this very same battle Hadhrat Abu-Bakr τ confronted face to face with his son Abdur Rahman, who was not a Muslim yet.

After Hadhrat Abdur Rahman became a Muslim he used to say: *"Father! There was such a moment in the Battle of Badr when you were partially unobservant. If I wanted to, I could have killed you, but I left you alone."* Hadhrat Abu Bakr τ smiled and said: *"But if you would have been un- mind-full I would never have left you as you were then an enemy of Allaah and his Rasul."* This was the Battle of Badr. Badr is the name of a well.

RETRIBUTION FOR IMPOLITENESS

Everyone will certainly receive punishment for disobedience to Allaah and rudeness to RasulullaahΠ , sooner or later. The dauntless Makkan warriors came to the Battle of Badr and those who had been uncivil to RasulullaahΠ were defeated. Once when Rasulullaah Π was performing Salaat in the Ka'aba and whilst in "Sajda", Abu Jahl displayed impudence by dropping a camels intestines on his shoulder. RasulullaahΠ supplicated in "Sajda" for as long as the intestines were not removed. And then, the enemies roared with laughter thunderously. RsaulullaahΠ supplicated to Allaah by mentioning each individuals name: *"O Allaah! Annihilate Amir bin Hashim (Abu Jahl). Oh Allaah! Devastate Utba, Shaiba, Waleed, Ummaya and Uqba."* All of them were killed in the Battle of Badr.

THE BATTLE OF UHUD

In the Battle of Uhud prominent Muslims ran away momentarily but Hadhrat Siddiq Akbar remained with RasulullaahΠ.

PEACE TREATY OF HUDAIBIYA

The event is extensive. What follows is a brief but concise account. Those who arrived from Makkah remember the jungles, fields and alleys of Makkah.

When RasulullaahΠ departed from Makkah he sadly looked at the Ka'abah and expressed: *"Oh Ka'abah You are most revered to me in the world."* All the Makkans longed for some opportunity to arrive so that they could go to Makkah. Eventually Rasulullaah Π made intention to proceed to Makkah and stated: "*We are all going for a small Haj- i.e. Umra."*

The order was issued that they should go around only taking their swords. They travelled some distance when spies provided news that the Quraish were remarking that they would not allow MuhammadΠ entry into Makkah.

When Rasulullaah Π was informed that the Makkans were bracing themselves for war he encamped at Hudaibiya, a days journey from Makkah. Hudaibiya was a well's name and the place also became known by the same name. Some people near Makkah entered into a pact with RasulullaahΠ agreeing that they would not battle against each other. They also expressed that they would aid one another when the time

arrives, and if any one of the two parties had an enemy who was causing hardship, then the party will provide information after seeking the enemy out. Notwithstanding, these people were not Muslims but they were faithful to what they said or pledged. Among them was a person named Budail who was a chief of a prominent clan. When Budail discovered the plan of the Makkans – that they were preparing to fight – he conveyed this information to RasulullaahΠ.

Rasulullaah Π said: *"Budail! Inform them that we are only proceeding for Umra, not for battle. Combat is not a proper thing. As it is the Quraish have no strength left. Confrontation has torn them to pieces. It would be good if there could be an agreement for peace for a few days."*

The question arose: who must be deputed to negotiate peace with the Makkans. Rasulullaah Π chose Hadhrat Umar τ. Hadhrat Umarτ presented this reasoning, *"I do not have any relatives in Makkah, and the people are rigorously opposed to me. If it is appropriate then select someone else."* It was designated that Hadhrat Uthmanτ should proceed and negotiate among his near relatives. It was just a matter of awaiting Hadhrat Uthmans τ return and conveying the response when the rumour spread that the Makkans had martyred Hadhrat Uthmanτ. Rasulullaah Π expressed: *"If it's true, then Uthman's blood is not inexpensive. Revenge will definitely be rendered."* After he then took an oath of loyalty with each companion under an acacia tree.

Rasulullah Π sat under the tree. The Muslims approached one by one, placed their hands on the hands of Rasulullaah Π and pledged to sacrifice their lives in the path of Allaah, and not to abandon the battlefield.

BAI'T-E-RIDWAAN

The name of this pledge is Bai't-e-Ridwaan, and it has been narrated in the Qur'aan in this way: *"Allaah is definitely pleased with those Muslims who took an oath with you under the tree, and Allaah knew whatever was in their hearts."*

The Quraish sent their delegate with a message: *"We will enter into peace with them on the condition that Muhammad* Π *retreats this year and returns next year."*

One of the conditions of the pact was also: *"If any Makkan, Muslim or non-Muslim, runs away to Madinah and desires to dwell there, he must be returned. If any Muslim from Madinah decided to come to Makkah in this period he will not be returned."*

By coincidence, there was at this time a Muslim by the name of Abu Jandal who escaped from the Makkans and arrived at Hudaibiya. The Makkans tormented him enormously. He collapsed before the Muslims. There were chains on his legs and abrasions on his body. By looking at him all the Muslims began feeling uncomfortable, but the signature had already been inserted on the pact. Rasulullaah Π requested a delegate to approve an exception for Abu Jandal from this condition, but the delegate declined.

"Hadhrat Umar τ said: "O Rasul of Allaah. Are you not the Rasul of Allaah? Are we not on the right? Then why should this humiliation be endured?"

Rasulullaah Π answered: *"There are two facts: I am Rasul of Allaahand we are on the right, but I cannot take any move against Allaah's decrees. This is Allaah's Decree, whatever I am doing is by Allaah's Command."*

Hadhrat Umar τ came to Hadhrat Abu-Bakrτ and reiterated these truths with great dissatisfaction.

Hadhrat Abu-Bakrτ retorted: *"Umar be careful what you are saying" MuhammadΠ is Allaah's Rasul, and whatever he does is by the Command of Allaah."*

This event makes us perceive Hadhrat Abu-Bakr's τ weightiness of Imaan. His love for Rasulullaah Π and proximity to the position of Risalaat since Hadhrat Abu-Bakrτ comprehended secrets which other eminent Sahabah did not. And he did not voice a word of objection verbally. He understood that whatever was transpiring was because of the Commands of Allaah. Subsequently Surah-Fath was revealed, and even Hadhrat Umar τ acknowledged that this was undoubtedly a victory since Allaah has said it was a manifest victory.

THE ENTIRE HOUSEHOLD IN THE PATH OF ALLAAH

Hadhrat Siddiq Akbar's sacrifices were also such that whoever hears about them is left surprised.

In the ninth year of Hijri, Rasulullaah Π was informed that the Romans were mustering forces to assail the Muslims. On receiving this news Rasulullaah Π also instructed that preparations be under-taken. An army of 30000 Muslims was made ready.

The condition due to the lack of equipment was such that 18 people had to share one conveyance. There was a shortage of food and water. They survived by chewing the leaves of trees. When Rasulullaah Π appealed for contributions Hadhrat Umarτ thought *"This is an excellent opportunity. Siddiq Akbar perpetually super-cedes me in doing noble works. I will sacrifice half my household possessions to* Rasulullaah Π*."*

Hadhrat Umarτ approached Rasulullaah Πwith his possessions: money, utensils, and goods. So Rasulullaah Π asked: *" Umar! What have you left behind at home?"* He answered: *"O Rasul of Allaah! Half my belongings are at home, and half before you."*

But when Hadhrat Siddiq Akbarτ possessions and wealth arrived, and Rasulullaah Π inquired: *"Abu-Bakr! What have you left behind at home?"* He answered: *"Allaah and his Rasul. I am sacrificing everything in the path of Allaah."*

Why do you agitate about life, goods and children?

When you have made him your lover - then you have acquired both the worlds.

What can both the worlds do – they only aspire for you?

Hadhrat Umarτ used to remark: *"Even on this opportunity I could not match Hadhrat Siddiq* τ."

HADHRAT SIDDIQ AKBARτ WAS MADE THE AMIR OF THE HAJ

DURING THAT YEAR Hadhrat RasulullaahΠ deputed Hadhrat Abu-Bakrτ as the Amir of the Haj group to Makkah. Hadhrat Sa'ad bin Waqqaasτ, Hadhrat Aliτ, and Hadhrat Abu Hurairaτ also accompanied them. Three hundred Hajis departed for Haj under the Amirship of Hadhrat Siddiq Akbarτ.

When they arrived in Makkah, Hadhrat Abu-Bakrτ explained all the rules of Haj. He delivered sermons. After reading the verses of Surah Baraa'at, Hadhrat Aliτ declared that henceforth no Non-Muslim and idol worshipper were permitted to perform Haj, nor was any person permitted to make "Tawaaf" naked.

This proclamation was made very vigorously in the whole of Makkah.

Hadhrat Abu Hurairaτ yelled so loud and so often that while announcing his voice became gruff.

The Qu'raan has termed this Haj as "Haj Akbar".

FIRMNESS OF INTENTION

Hadhrat Abu-Bakrτ was very firm in his intention. Whenever he intended to do anything he did not shift his attention no matter how many difficulties there might be. After Rasulullaah's Π demise there was a general uprising among the Arabs.

Some said: *"If Muhammad would have been Allaah's Rasulullaah and Rasul, why did death come to him?"* some unintelligent people started following them.

Some said: *"We shall perform Namaaz, observe fasts, but we won't give Zakaat."* Some joined them.

Some thought: *"This is a good opportunity. Why don't we become Rasulullaahs ourselves? People will join and honor us. They will listen to us."* Some joined them.

Very good people began having misunderstandings and said: *"If anyone believes Allaah to be One, performs Namaaz, and observes fasts, but hesitates to give Zakaat he must be left alone."*

But Hadhrat Abu-Bakrτ was as firm as a mountain. If anyone said such a thing he would get angry and said: "*"Is the Islaamic Law, which Allaah has made a play thing that a person turns to any side he likes? Never! Not even the slightest change must be made to whatever teaching Muhammad, the Rasul of AllaahΠ has imparted to us! Even a leather strip of a shoe has been taken for Zakaat in the past I will do the same. Oh muslims! What has happened to you? Up to the time you had not become Muslims you were scared for fighting against lions. And now that you are Muslims (and0 have gained the bounty of Islaam you are moving back through fear. Today these people say, 'we shall not give Zakaat" tomorrow they will say " We shall not perform Namaaz' then they shall say, 'How can we fast during the severity of summer?' You must keep fearing them and believing their talks! Sacrificing one's life for the sake of principles is acceptable, (but) principles must not be given up for the sake of power and (one's) life. This shall never happen1 this ought never happen! I shall fight them alone!"* after saying this he grabbed his sword and stood up. This is bravery and strength of opinion. This is courage and power of faith (Imaan). If he would have shown the slightest weakness at this time, one important principle of Islaam would have come to an end.

RasulullaahΠ had said:*"If you will make Abu-Bakr the leader after me you will find him to be strong, trustworthy and eager for the (rewards of the hereafter)."* Now we see how correct this statement was.

ANOTHER INCIDENT

In the eight year after Hijrat a battle between the Muslims and Romans had taken place in which such Muslims were made "Shaheed" (Martyred) whom RasulullaahΠ loved very dearly.

A few days before RasulullaahΠ passed away he prepared an army of 700 soldiers to seek vengeance for that battle, in which brave men like Hadhrat Umarτ had also joined. The army hadn't been sent out when RasulullaahΠ passed away.

Now the first question to arise was: Should the army be sent out or be held back? Many Muslims were of the opinion that since new uprisings were starting all the time, the protection of Madinah was necessary. It could not be known when these senseless people might attack Madinah, therefore this army should not be sent out. These people used to say: *"There is a select group of brave Muslims in this army. If the army will be sent out, then the courage of the opponents will increase."*

The second question was who should be Commander-in-Chief of this army?

Rasulullaah Π had arranged this army under the leadership of Usamaτ, and Usama was the son of Hadhrat Zaid, who was Rasulullaah's Π slave. This fact could not be understood that people belonging to higher (better) tribes should be under the command of Usamaτ although mention of this fact was already made when Rasulullaah Π had made him Commander-in-Chief, but Rasulullaah Π had silenced everybody by giving this reply: *"Before this you people had also pulled faces when you had to be under the command of his father, Zaid. But now you are Muslims. No one in Islaam is either of high or low rank. In Allaah's opinion the high ranked are those that fear Him. So has your old behaviour shown out again? Zaid was also capable of being Commander-in-Chief. There should be no question of cast and class."* RasulullaahΠ had given this answer with so much unpleasantness that none had the courage to say anything once again.

The feeling showed out again, and a request for making someone else the Commander-in-Chief was made through Hadhrat Umarτ explained the desire of the people to Hadhrat Abu-Bakrτ, he (i.e. Hadhrat Abu-Bakrτ) became restless and angry. He got up, and after having placed his hand on Hadhrat Umar'sτ beard said: *"Umar! What are you saying? Over one who, the chief of both the worlds has made the Commander-in-Chief what power has Abu-Bakr to appoint someone else in his place?"* He continued: *"Nor can it happen that the army should not be sent out. This shall happen and this ought to happen! The army shall certainly be sent out and Usamaτ* shall *remain the Commander-in-Chief. Yes! With Usamaτ permission, I wish to keep you back so that the people of Madinah may gain benefit in (matters of) advice through your intelligent opinions."* The truth is that Islaam looks at capability, fear of Allaah, piety and fair dealings.

There is no favouritism towards family members and relatives in Islaam (such as): *"This is my brother's son, this is my sister's son, this is my father or mother's relative. Islaam does not tolerate such things."*

When Hadhrat Abu-Bakrτ went to bid farewell to Usama'sτ army in such a way that Usama was riding a horse and Hadhrat Abu-Bakrτ was running, on foot, alongside him. Who, Abu-Bakr? Rasulullaah'sΠ successor, his companion of the cave, the leader and Khalifa of the Muslims, about whom the RasulullaahΠ had said: *"After me you must follow Abu-Bakr."* Whom Rasulullaah appointed as the Imaam during his fatal illness, and he made Abu-Bakrτ stand in the same "Mihraab" (arch of the mosque) where he stood himself.

Whenever Usamaτ said: *"O Khalifa of Rasulullaah*Π! *Either you ride a horse or I get off."*

Hadhrat Abu-BakrΠ said: *"Neither of which will happen Usama! Beware do not get off the horse. If my feet become covered with dust in the path of Allaah it is a great reward for me. No! No! I shall walk on foot."* There is no restriction in Islaam between the rich, the poor, the carpenter, the blacksmith, the new Muslim, the old Muslim, nor is there any restriction between the slave and the free man. Some of the great leaders of Muslims, and the pious saints were some- times new Muslims, or blacksmith, or sellers of sweetmeats. Some belonged to a particular profession and others belonged to another. No one has an exclusive contract regarding honesty, justice, mercy and clean character.

HADHRAT ABU-BAKR'Sτ INTELLIGENCE SAVES THE MUSLIMS AFTER RASULULLAAH'SΠDEMISE.

RasulullaahΠ has passed away. The Muslims are Restless. There is loud weeping in Madinah. Hadhrat Umar'sτ weeping caused him to be in a bad state. People are walking about, afraid . Some people are even worried that there would be an attack from the outside. Rasulullaah's Π faithfull followers are restless. A minister and intelligent person like Hadhrat Umarτ is walking about with a naked sword. *"Look out is any one says that Muhammad*Π *has passed away. He has only gone to Allaah. He will return after a few days."*

But Siddiq Akbar! That figure of firmness and knower of Risalaat secret, who had just gone home before Rasulullaah'sΠ death, comes running as soon as he hears the news. He does not talk to anybody. He goes straight inside. He removes the bedsheet from the illuminated face, kisses the forehead and says, weeping! *"May my parents be sacrifices for you, O Rasul of Allaah! You were pure (clean) in life (too) and you are pure after death. By Allaah's orders had you come. After this there is no death (for you)."* He came outside and heard Hadhrat Umarτ voice: *"Rasulullaah* Π *has not died. He has gone to his Rabb as Moosa*υ *went. He will return. And those who say that he has passed away shall have their hands and feet chopped off."*

Hadhrat Abu-Bakr τ said: *"Umar! Be careful and listen! Whoever worshipped Muhammad should understand that Allaah is Living and He will never die. Muhammad Π was only Allaaah's rasul. Just as previous Rasuls came and went so has Muhammad Π also linked with Allaah i.e. he has died. So are you turning back on the true religion over such a small thing? He then recited this verse of the Qu'raan:*

Arabic text

Meaning that MuhammadΠ is not worshipped, Worthy of worship is the one who will live on forever and never dies. MuhammmdΠ is only Allaah's Rasul, Rasulullaah's before him have come and gone. Similarly, MuhammadΠ will also leave (this world).

Everybody had known this verse; but the sorrow over the death of the chief of both the worlds, MuhammadΠ was so great that every -one had forgotten it for a while. As soon as Hadhrat Siddiq Akbar recited this verse all of them became startled. Hadhrat Umar τ used to say: *"To me it sems as if this verse was just revealed then."*

COLLECTING THE QUR'AAN

When the quarrel about Zakaat took place Hadhrat Abu-Bakrτ had said that whoever has given a leather – strip of shoe. The leather strip shall still be taken from him.

Hadhrat Abu-Bakrτ stood by his statement, to this extent that army battles took place against those people who refused to pay Zakaat yup till the time these rebels accepted defeat and began giving Zakaat again.

Then there was a person who claimed that he was a Rasul. Some tribes joined him. A severe battle took place against them. Many a Sahabah were made Shaheed. Among them were 70 Sahabah who had memorised the whole Qu'raan.

Up till that time the Qu'raan had not been in a complete book form at one place, rather various verses were written on many things. There was no paper at that time. People used to write their notes on things like stone tablets, Bones, and skin of camels. Treaties and documents were also written on these things. Certain tree leaves were also such that the remained soft after getting dry. Such leaves and barks of trees were also used as paper. So, the Sahabah had written the verses ("Ayets") and chapters ("surahs") of the Qur'aan on such things also.someone had one written chapter with him, another had two. Someone else had nothing written – he only remembered by heart. When many "Hufaaz" were made "Shaheed" in those battles then a thought came to mind that if those who had known the full Qu'raan kept on becoming "Shaheed' the Quraan would gradually get lost. When this fact came to Hadhrat Abu-Bakrτ mind he formed a committee which gathered together all the scattered portions and made them into a book form at one place. It was safeguarded like a valuable item. The service of the entire Qur'aan Shareef with full care is such a great work of Hadhrat Abu-Bakrτ, that it will always be remembered. And Hadhrat Abu-Bakrτ will continue receiving reward for it.

SIDDIQ AKBAR USED TO (DELIVER) SPEECHES VERY WELL

Hadhrat Abu-Bakrτ was amongst the most famous speakers of Arabia. During his period about which you are learning there was not a better speaker than Hadhrat Abu-Bakrτ and Hadhrat Aliτ.

HADHRAT SIDDIQ AKBAR'Sτ SALARY

The rulers of today earn huge salaries. They were treated with extreme dignity. They are welcomed, invited and garlanded with flowers, gold and silver. Through a slight sign on their part people run about, doing work. But Hadhrat Abu-Bakrτ had no welcome, nor invitations, nor were gifts presented to him, nor did ant procession come out, nor was he garlanded with flowers. Silver or gold, nor did his companions, who advised him in government work, receive any salary. Eah one carried on his own trade and earned a living. Instead at times of need they gave to the government.

Hadhrat Abu-Bakrτ was also a cloth merchant, and when the engagement of the work of Khilaafat became too demanding, an ordinary salary was fixed for him. This salary was barely enough for an ordinary person to make a living. When Hadhrat Abu-Bakrτ became ill and there was no hope for recovery he made a will to his children. *"Whatever salary (amount) I have received from the Muslims treasury should be returned after selling my property since I could not fulfil the task that I was supposed to do."* When Hadhrat Umarτ heard this he said: *"Abu Bakr has placed his successor in a very great test and (give) a great responsibility."*

HADHRAT ABU-BAKRτ SIMPLICITY

The position of Hadhrat Abu-Bakr'sτ simplicity was such that if he had done chores for any neighbours or taken out the goats of nearby girls for grazing and had milked them (i.e. the she goats) before becoming a Khalifs, he did not allow any difference to creep into his practice – unlike these days when people , who gain membership of some organisation, begin talking to the friends and loved ones as they do not even know them.

Whenever Hadhrat Abu-Bakr τ passed through the area children would surround him, saying: "*Father. Father!"*

The position of piety, worship of Allaah and service to the creation was that Rasulullaah Π one day asked in the gathering of the "Sahabah": "*Who is fasting today?"*

Hadhrat Abu-Bakr τ replied "*I"*

He asked: *"Who accompanies the corpse (for burial)?"*

Siddiq Akbar stated in his reply: *"I O Rasul of Allaah."*

"Who fed the needy?"

Siddiq Akbar: *"I"*

"who went to enquire about the ill?"

Siddiq Akbar τ replied: *"I"*

This is the delightful illustration of Hadhrat Abu-Bakrτ service to humanity.

THE OLD LADY

Near Madinah lived a blind, needy, old lady.

Hadhrat Umarτ always had this thought in mind:

"(I wish) I can get an opportunity of giving service to the old lady."

When he would reach there he would learn that someone had already done the work. With this aim (in mind) he went very early one morning. *"(But) let me see! Who is this who attends to her before me."* He stood there hiding. Now when he looked he saw Siddiq Akbarτ.

There was a time when Muslims would go running to serve the poor and the needy. And today the needy come to the home of the Muslims and relate their positions, yet no one is prepared to listen.

Remember: Kings and governors show sympathy towards the people, act as their guardians and provide for them then this feeling of sympathy is also produced among the male and female subjects. There is an Arabic proverb meaning:

The general public take on the ways of kings and governors. But if the kings and governors become proud then the feeling of human sympathy is also destroyed among the general public.

HADHRAT ABU-BAKR'Sτ SPEECH

After praising Allaah he said:

"That deed is worthy of acceptance before Allaah which is not done for show, but is done for Allaah's Pleasure."

Goods and wealth are not reality! In this world the will be coming to an end. True wealth and real honour lies in working for Allaah. Take a lesson from dying people and think! Where are the cruel rulers who showed cruelty? Where are those brave ones, whose incidents of bravery are reported all the time? Today they are all a heap of dust.

Their evils, and their cruelty have been recorded in history. Where are those kings who built and lived in huge cities? Today no one even mentions their names – as if they did not even live.

Allaah has punished them for all their evil deeds.

Where are those who built strong forts, solid walls, and prepared Museums?

The forts are lying broken. The walls have been broken down. The museums have been destroyed. Where are those beautiful people who had pride over their youth and beauty?

Today they are skeleton of bones.

Remember! All people will have to answer before Allaah for their evil deeds.

Listen! Allaah has no partner. He is merciful to the creation. He enriches everybody with sunlight and moonlight, and with the endless benefits of rain. His earth is for everyone.

The moon, the stars and the sun are for everybody. He is the Provider of all, and everything is his creation.

ADVICE ON "KHILAAFAT" WORK, AND THE SPECIAL ADVISOR

The Almighty Allaah has shone this quality of the Muslims in the Qu'raan Shareef that they always do their work through (taking) advice from one another. This was Hadhrat Abu-Bakr'sτ nature too.

There was no parliament or assembly like these days, anyhow, these "Sahabah" who were famous for their understanding, experience and capability kept meeting Hadhrat Abu-Bakrτ and he kept taking advice from them. Among all of them Hadhrat Umarτ was his special advisor. He was like a minister.

Hadhrat Abu-Bakrτ even held Hadhrat Umarτ back when Hadhrat Usamaτ army went out so that he may receive his advice. This is the ministers task. He also handed over the work of court cases to Hadhrat Umarτ too, as he was also a judge. But it is surprising that for as long as Hadhrat Abu-Bakrτ remained "Khalifa" no case came before Hadhrat Umarτ. And why should they come? There just wasn't any dispute!

Hadhrat Abu-Bakrτ made the "Khilaafat" into a strong government within a few days. No claimant to Rasulhood remained, nor did any tricksters who wanted to dodge Zakaat remain. The argument about succession, which had started in the early days, also ended, that is all internal disputes were settled. After ruling for just two years, when he departed, he gave over to his successor such a united power which matched the greatest government and overthrew them.

He lived for 63 years, and now he is resting near his friend and Allaah's beloved (MuhammadΠ) . May Allaah be pleased with him and he with Allaah.

SAYYIDINA ALI'S τEXPRESSION OF SORROW ON THE DEATH OF HADHRAT ABU-BAKRτ

On the death of Sayyidina Abu-Bakr Siddiqτ Hadhrat Aliτ expressed his sorrow in these words:

"*O Abu Bakrτ, may Allaah shower you with his mercy. You were the first among those who truly loved RasulullaahΠ. You were sincere in your Imaan (Belief). You were firm in belief and feared Allaah greatly.*

O Abu-BakrΠ. You safeguarded Allaah's rasul. Among all "Sahabah" you were the most blessed and fittest for the love of Allaah's rasul. Your virtues were finest and your good deeds were greater than everybody else's.

In the eyes of Allaah's Rasulullaah you were the most honourable and noble. When people accused Allaah's rasul of telling lies you verified it. You are RasulullaahsΠ friend of the cave, and his companion during the "Hijrat." When the 'Shaba's' courage broke down you strengthened it. When they became lethargic you made them active.

Miserliness never captured your heart and you continued bearing everybody's troubles.

In matters of truth your strangers and near ones were equal.

Your statement was just and truth and honesty are your qualities.

O Khalifa of RasulullaahΠ your separation has caused us great sorrow, and this sorrow is such that even those who inhabit the skies share in it with us."

WHO WAS SIDDIQ AKBAR τ?

By

Allamah Doust Muhammad Qurashi τ

1. He who saw and understood a blessed dream on a journey and after returning visited Nabi Π and became honoured with the wealth of Islaam.
2. Who disassociated himself from those who display pomp and riches and preferred the friendship and love of Nabi Π.
3. When entering Islam, he entered extremely wealthy, and when passed away totally penniless.
4. Whose Islaamic influence caused the major spread of NabiΠ prophecy.
5. Whose aim and objective in life was only to please Allaah and His RasulΠ
6. Like a moth that circulated the candle light, he circulated the NabiΠ and felt very proud about it.
7. He whose eyes found tranquillity just be seeing NabiΠ
8. Whose purpose in life was the happiness of NabiΠ
9. Whose every action was in accordance to the lifestyle of NabiΠ
10. When not in the company of NabiΠ he used to feel uneasy.
11. After seeking permission from NabiΠ he presented himself as a target against the oppression of the kuffaar to deliver the first sermon of Islaam.
12. After gaining consciousness, forgetting all pain and sorrow, his first wish was to see NabiΠ
13. He who sacrificed his wealth and granted Hadhrat Bilalτ his freedom from his oppressor and joined him with his proper beloved.
14. After this sacrifice he gained the title of "Ittiqaa" (pious) and became known for his high status and generosity.
15. Because of his generous sacrifices he received the title of "Abdul Fadhl" (Father of generosity) from Allaah Ta'aala.
16. Because of his sincere and truthful acceptance of NabiΠ miracles he received the title of "Siddiqa Akbar" (The most truthful).
17. From every action of his the fragrance of the Sunnah of Nabi Π gushed out.
18. Because of being truthful and honest in his dealings he received the title "Aameenun-Naas" (The most trustworthy person amongst the people).
19. NabiΠ took a pledge upon himself concerning the purity and sincerity of Hadhrat Abu-Bakr'sτ heart.
20. He whose qualities NabiΠ used as an example to others.
21. NabiΠ himself confirmed Hadhrat Abu-Bakr's τ great generosity.
22. He who gave his 7 year old daughter in the marriage of NabiΠ and achieved salvation in both worlds.
23. He who had no concern for the politics of the kuffaar leaders and dignitaries of the state.
24. He whom Allaah Ta'aala had chosen as companion for NabiΠ for the journey of Hijrat.
25. From whose doorstep NabiΠ left for exile.
26. Nabi Π gave preference for his friendship upon the other Sahaaba's.
27. He carried the burden and responsibility of Risalaat-prophet-hood upon his shoulders during the night of Hijrat.
28. He had the opportunity of serving Nabi Π in the cave of Thur during Hijrat.
29. Whose lap was a means of rest for Nabi Π
30. That if a snake had to poison hum at the time, he would have got medicine from Nabi's Π miraculous dispensary.
31. From whose house food was sent to the cave for Nabi Π
32. Because of his companionship with Nabi Π his daughter was tortured and aggrieved by Abu Jahl.
33. His own son used to spy on the Kuffaar and report back no Nabi Π

34. At the time of need when Nabi Π appealed for help Hadhrat Abu-Bakrτ emptied his entire belongings for Nabi Π
35. He who sacrificed his wealth, life, honour, and everything for Nabi Π
36. He with Hadhrat Umarτ convinced Hadhrat Aliτ to marry Nabi Π daughter Hadhrat Fathimaτ
37. He brought Hadhrat Ali τ to NabiΠ to propose for his daughter.
38. And at the time of the marriage he was a witness on behalf of Hadhrat Fathimaτ
39. Because he proposed on behalf of Hadhrat Aliτ, NabiΠ accepted his proposal.
40. He himself, with the permission of NabiΠ bought the clothes and other necessities for the bride.
41. Whatever he liked, Rasulullaah Π liked.
42. Although he paid for the clothes, he bought that which the Sahaabah liked, not that which he liked.
43. It was via his action and proposal that Hadhrat Fathima τ got married.
44. He is the only Sahaabi whose title is mentioned in the Qu'raan "Saahibun NabiΠ" i.e. companion of NabiΠ
45. Allaah Ta'aala had chosen him for the purpose of helping Islaam.
46. He whom the Qu'raan has given the title "Thaniye Ithnain" (the second from the two)
47. He was the first student in Nabi Π Madrasah
48. On reaching Madinah he covered Nabi'sΠ head with a cloth so that people could differentiate between master and servant.
49. At the time of the Battle of Badr he shielded NabiΠ to the best of his ability wherein nothing harmed him.
50. He consoled Rasulullaah in the fields of Badr when he saw NabiΠ crying and weeping profusely in Sijda.
51. During the Battle of Badr NabiΠ made him the leader of the army on the right wing.
52. Concerning the prisoners from the Battle of Badr Nabi'sΠ suggestion was the same as that of Hadhrat Abu-Bakrτ i.e. to free them all.
53. In the Battle of Uhud, he stood side by side with NabiΠ even after the Muslims were scattered.
54. At the time when it was announced who is ready to fight for the RasulΠ Hadhrat Abu-Bakrτ un-hesitatingly volunteered.
55. Even at the Battle of the Trenches no kaffir passed him and stayed alive.
56. At the Battle of Khaibar, because of his leadership, the Jews pride was broken.
57. He was made the leader and sent for the Expedition of Bani Qurasia.
58. He was made spokesman and the leader of the Haj group in the year of Hijri from the court of NabiΠ
59. In the Battle of Tabook he emptied his entire wealth in front of NabiΠ
60. After NabiΠ demise it was he who stood firm in his faith.
61. By his speech the utter sadness at the demise of NabiΠ was removed.
62. He stood on the mimbar and with a voice like thunder reminded people of the Qur'aanic ayat.
63. After the appropriate talk, any laxity in the faith of the people were destroyed and the stamp and seal of tauheed was re-instated in their hearts.
64. He paid all outstanding balances after NabiΠ demise.
65. He upheld the lifestyle and Sunnah of NabiΠ and fulfilled every order to its maximum.
66. Whose consolation and caring upheld the honourable name of NabiΠ and was a means of comfort for NabiΠ wives.

67. Although he made available his entire house for Hadhrat Fathimahτ he did not change any order of NabiΠ or Risalat-Prophethood.
68. He fought against the Murtads i.e. those Muslims who became Kaafirs, very boldly.
69. He fought and killed people like Musailamah and Aswqd Ansi who were false and foster prophets and killed the sparks of any false prophet arising till the day of Qiyamat.
70. He did not hesitate one bit to send the army of Usamah after Nabi'sΠ demise.
71. During his Khilaafat he did not extend the building of Musjid-e-Nabawi due to the remembrance of NabiΠ
72. He was ready to destroy those people who did not pay their Zakaat.
73. He was the true reference of the ayat " those people who do not fear one bit"
74. The army that was sent Hadhrat Abu-Bakrτ was aided by Allaah Ta'aala Himself.
75. When returning from Bahrain the sea opened a dry pathway for this same army.
76. During his leadership places like Qaysar and Kisra were conquered.
77. Withstanding the force of Hirakal, the king of Rome, he fought him at the Battle of Yarmook and gained victory.
78. His Khilaafat was a means of peace and tranquillity for the Khilaafat of Hadhrat Umarτ.
79. Even after becoming a Khalif he still answered the call of the destitute.
80. His spending from the Baitul Maal was limited to only his basic needs.
81. He visited the old and poor constantly.
82. NabiΠ confirmed him to be the most beloved amongst mankind.
83. NabiΠ, who is the mercy unto the world, proclaimed Hadhrat Abu-Bakrτ to be the most merciful.
84. He received glad tidings in this world from NabiΠ that he would stand by his side at the well of Kouthar.
85. Besides the Ambiyaa of Allaah, NabiΠ stated him to be the leaders of the men of Jannah.
86. After the inquiry of the tribe of Banu Mustakq, NabiΠ cleared the matter as to the next leader after NabiΠ himself.
87. Hadhrat Aliτ classified him to be the best Ummati (follower) after NabiΠ.
88. He who is the leader of the Asharah Mubasharah.
89. He was classified as the first amongst the "As saabiquoon al Awwaloon"
90. Whom NabiΠ ordered that the Muslims should follow after his demise.
91. He passed away on the same day that NabiΠ passed away. i.e. Monday
92. Also blessed with the same age as NabiΠ (63 years)
93. From who's natural and beautiful way of life came the fragrance of NabiΠ
94. Whose every action was in accordance to the Sunnah of NabiΠ
95. He whose daughter's name was cleared in the Qur'aan by Allaah Ta'aala.
96. Hadhrat Mohammed Baqir openly declared that whosoever do not believe or understand Hadhrat Abu-Bakrτ to be the most truthful may Allaah never make this person truthful.
97. He who preferred his kafn to be from his old clothes.
98. He found it appropriate to give the warriors of Islaam new clothes.
99. He who took the Khilaafat from the Ansaar and gave it to the Muhajireen, right up to Hadhrat Aliτ
100. Up to the time he was alive, he was Nabi'sΠ guardian and when he passed away, now NabiΠ became his guardian.